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manipulating respectively the opposition to Nestorius in Constantinople, Caelestin of Rome, the monastic element in Egypt and elsewhere, Cyril paves the way for bending the Eastern emperor to his will and humiliating the great obstacle in the way of his hierarchical ambitions, the patriarch of Constantinople. One might add that documentary evidence for this activity of Cyril is given in rather scanty quantities.

"Manegold of Lautenbach" (Miss M. T. Stead in the *English Historical Review*, XXIX, No. 113 [January, 1914], 1-6).

Following a line suggested in Dr. Poole's *Illustrations of Mediaeval Thought* (p. 232), Miss Stead has examined the polemical literature which followed the excommunication and deposition of Henry IV, German emperor, by Gregory VII in 1076 and 1080, and especially the *Liber ad Gebhardum* of Manegold of Lautenbach, an obscure German monk who at the instance of Hartman, prior of his monastery, undertook to justify the action of the Pope. The chief interest in his work is that he was the only supporter of the Pope who made a departure from the hierarchical doctrine and ascribed to the people the power of choosing and deposing the king, which Gregory claimed for the successors of St. Peter.

"The Children's Crusade" (Professor D. C. Munro in the *American Historical Review*, XIX, No. 3 [April, 1914], 516-25).

It is because of the uncritical treatment which this event has received at the hands of modern historians that Professor Munro has thought it worth while to set forth the truth about the Children's Crusade. Valuable material can be gained from about sixty writers of the thirteenth century, of whom at least sixteen give independent accounts in whole or in part trustworthy.

Professor Munro points out that modern writers have been so influenced by the romantic phases of the movement as to give undue credulity to the legendary tales with which it soon became embellished.

There were really two movements, one French and the other German, both occurring in 1212. Whether or how they were related does not appear in the sources extant. For the movement in France, Professor Munro cites the chronicles of Laon, Mortmer, Jennings, and Andrés as giving the most trustworthy accounts. From these sources the French crusade reduces itself to a comparatively simple story—it cannot be called a crusade at all. It was confined wholly to France; starting probably at Vendome, it extended over the territory between Paris, Laon, Calais, and Rouen and perhaps farther. The Laon chronicle puts the number of participants at 30,000. Children and young men and women gathered about a poor shepherd boy of Cloges, named Stephen, who claimed to have had a vision. After marching in procession through the cities, castles, towns, and villages, carrying banners, candles, and crosses, swaying censers, and singing, and saying they were "going to God," they were finally compelled by hunger and by the order of the king to return to their homes.

There is no suggestion in these chronicles that the children were thinking of a crusade or even of a pilgrimage. The later stories of their reaching the sea, of their being sold into slavery, and of the tortures received at the hands of the Saracens rest on insufficient evidence and are clearly the inventions of a superstitious and imaginative age. It is significant that not one chronicle south of the Loire mentions the French movement at all.

Of the movement in Germany there are many accounts. Professor Munro cites nine chronicles, all composed within a few years after 1212 or else containing statements that seem to be those of eyewitnesses. By dovetailing these independent accounts he is able to give a fairly connected story.

This movement may well be called a crusade. The leader, Nicholas, a boy of Cologne, began probably in or near the Rhine Valley. His followers came from a wide extent of territory, mainly from the agricultural classes. About 7,000 men and women, boys and girls entered Italy and in August, 1212, arrived at Genoa. Here they divided, seeking in different parts for means to cross over sea to the Holy Land. Some went to Marseilles, others to "Vieneiane," whence some were carried off by pirates and sold to the Saracens; others went to Brindisi, where they were prevented by the bishop from embarking. With this the account of the pilgrimage ends. Nicholas is later reported to have gone to the Holy Land, but of his disillusioned followers a few shamefaced stragglers returned home, many died on the road, and many were enslaved by those through whose lands they passed. The additions to this story of the Old Man of the Mountain and the Pied Piper of Hamelin find no place in these earliest chroniclers of the event.

"La suzeraineté du Pape sur Rome, aux XIII et XIV siècles" (A. de Boüard in *Revue Historique*, CXVI [Mai-June, 1914] 61-71).

In accounting for the eclipse of Arnold's Republic and the rehabilitation of the Papacy in Rome, the writer offers no new suggestions. He notes that Rome's prestige had declined with the departure of the Pope; also that her revenues had shrunk with the cessation of pilgrimages. In analyzing the relations of the restored Papacy to the city of Rome, he presents the interesting fact (v. Lea) that the Senate at Rome, unlike the governing authorities in the cities of Lombardy or Tuscany, promulgated a decree "organizing a veritable secular inquisition." He contends that the cardinals were allowed to participate in the government of the city and that a ban of excommunication might disqualify a Roman in the exercise of his right of citizenship. He maintains that in the matter of government the Papacy showed no preference for either an aristocracy or a democracy. He concludes that the Pope's sovereignty over Rome did not violate its communal character. The Senate existed independently of St. Peter's. Although the Pope confirmed the senators in their office the republican principle remained intact.